WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

VOL. II.] LEXINGTON, KY. OCTOBER 26, 1825. [No. 16.

EDITED AND PUBLISHED
BY JOHN BRECKINRIDGE.
PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

DEMONIACAL POSSESSIONS.

No. III.

ACTS. XVI. CHAP. 16. 17 & 18TH VERSES.

[CONCLUDED.]

But we will pass on to still another example, which is a matter of fact in the full sense of that phrase. We allude to the remarkable ejection related in the 8th chapter of Matt. the 5th of Mark, and the 8th of Luke. With some diversity of circumstance, but a general coincidence in the narration, and a full concurrence in those leading particulars which affect our subject,—they all go on to tell us of the ejection by the Divine Saviour, of a legion of demons, or devils, from two men who had been possessed with them. Matthew records it thus: "And when he was come to the other side of the country of the Gergesenes, two met him possessed with devils—*daemonizomenoi*—coming out of the tombs, exceeding fierce, so that no man might pass that way. And behold, they cried out, saying, what have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding; and the devils—*hoi daimones*—besought him, saying, if thou cast us out, suffer us to go away into the herd of swine; and he said unto them, go; and when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." The other two Evangelists dwell only on one of these cases, as probably the most prominent of the two, and tell us what became of him; in other things the accounts differ not. Now here our Saviour seems to have guarded and developed this subject of possessions beyond the point of possible doubt or misrepresentation. The devils are made to speak, not only to bear testimony to the Christ, but to confess their dependence on his power, and to beg a favour from his hands; and it was such a permission as in being granted, incontestibly proved the reality of the possession. They asked and were allowed to enter into a herd of swine. No sooner had they entered than the whole herd precipitated itself into the sea! Here is the stubborn testimony of fact; here there is no place for imagination; no loop-hole by which accommodation may enter; no field for figure and hypercritical evasions. The devils speak—they speak as those who expected retribution—they are ejected—they enter a herd of swine, which is driven down headlong into the sea. And now can it be in any measure supposed that all this was done and said in the way in which we see it was with no recog-

nition of this doctrine; nay, more, is it not a full proclamation by words, by facts, by the testimony of animals, of devils, and the direct annunciation and power Jesus, of the doctrine of Demoniacal Possessions? Can all this have been done in the way of accommodation? and have been thus done and recorded, if there was nothing like real possessions in it all? If so, we would ask where is the reality or meaning of that truth in which we hope, and which our opponents would so strangely defend from the consequences of its free construction? What is atonement from sin, but a mere reconcilement between two parties at variance without any great or good reason? What is hell but a bundle of rods and alarms, or heaven but a vision to deceive sweetly and decoy into duty and the love of ideal holiness? What the immortality of the soul, the pollution of sin, the sufferings of the Saviour, if facts may thus be thrown aside, direct revelations explained away, scripture language made the vehicle of fraud, opinions offered which were never held, appearance stated as fact, and fancies as realities?

And without adding many other proofs that might be given of the truth of this doctrine from words, phrases, comparison of texts, circumstances, and historical sense, we venture to say, that the doctrine of demoniacal possessions, is defensible upon all the general principles of God's government and dispensations to men. Even the opposers of our opinion on this subject admit that spirits have a decided agency in the economy of things. Good spirits are said to minister to those who are to be heirs of salvation; their agency is vast and constant, and the agency of evil spirits is placed on the same footing precisely in the scripture. By them sin entered into the world; by them are the people of God tried as by fire, as in the awful case of Job; by their prince, the blessed Jesus was tempted when he entered on his ministry; and in fact we see their agency in its effects every day around and within us. Let it not be said then that it is unreasonable to believe in the doctrine of their agency in taking possession of men's bodies, when we know that they have so deep and dangerous an access to their souls; nor let men say that the occupation of the body by them would be inconsistent with the benevolence of our God to permit. UNTIL they PROVE that it is inconsistent with the same spirit to suffer them to have access to men's souls. In fact, not only do these good and evil spirits stand on equal footings, but the especial agency of devils in possessing men's bodies, seems to enter peculiarly into the plan of redemption. Christ came to destroy the works of the devil. It is his own construction: "If I with the finger of God cast out devils, *no doubt* the kingdom of God is come unto you." Here the reference is not simply to a general miraculous power, but to the especial application of it in *casting out devils*. So when the seventy returned rejoicing that the devils themselves were subject to them, the Saviour said unto them, "I beheld Satan as lightning fall from heaven!" So sudden, so grand, so complete his overthrow! Satan had taken refuge in the bodies of men. Jesus Christ who came to triumph over the powers of darkness, would not have made that triumph full, had he not driven him from this refuge, and made an "open shew" of it to the world. We find, therefore, that the doctrine, so far from being irrational, or at war with the benevolence and tenderness of God to his creatures, was overruled directly, and applied most capaciously to the development of that grand plan of wisdom, and triumphant Almighty mercy, which is the highest glory of heaven, and the only hope of men.

Thus it appears directly, from the

passage under consideration, as well as from collateral texts and illustrations, from the nature of Christ's kingdom, and of spiritual agency, that the doctrine of demoniacal possessions is scriptural, and that the process by which this doctrine is rejected essentially involves the integrity of the blessed Saviour, and gives a clue to undermine the whole system of divine truth

We propose now briefly, in the second place, to shew that the spirit of divination was a lying spirit, though fatidical.

Oracles we know had for a long series of ages existed in the world. Early after the deluge, we find men in all the nations, partly from a propensity of nature, partly and perhaps chiefly under the diabolical influence, establishing oracles, inventing rules for divination, astrology, &c. and making every event, phenomenon, and element, tributary to the fatidical art. This was the fact from the Samnitae of the Celts, to the Pelea of Dodona, and the Pythia of Delphos. The damsel spoken of in the passage before us, is said to have had a spirit of Python Python or Apollo, is known to have been a deified hero of antiquity, who had the fame of some celebrated exploits, and a temple erected at Delphos. In this was an oracle from which the Pythia or priestess gave responses. Probably from some resemblance between the two, the damsel of Phillippi was called the Pythia, or said to have the spirit of Python. Here, by the way, if accommodation had been the Apostles' plan, it would have been more consistent and pertinent to have have ordered Python or Apollo out of the damsel. The demon who possessed and impelled this unhappy creature, could not have been truly prophetic, or he might have had knowledge to see the ejection that awaited him, and have avoided exposure to the danger of it. Satan was doubtless at the bottom of this whole wide influence exerted in an oracular way over the heathen world He is the father of lies. Here he poured them forth most profusely. The deep enigma and subtle ambiguity with which these responses were clothed, shew much of the fiend and no less of the impostor. The object was in this as in other cases, generally, to attract notice, and gain influence, whether in proclaiming Paul the servant of the most high God, or in the Phillippizein* service of which the Grecian orator accuses them. Of their peculiar modes of neutralizing, as they seem in some good measure to have done, the distinct character of the poor subjects, we are entirely ignorant. But there seems to have been a wild suffusion of all the mental powers, and a violent impulse given to the body, and to the organs of speech, resembling insanity so much, that this has doubtless led many to confound the two. What especially became of the ejected fallen spirit, we know not. It is obvious that the oracles generally became silent throughout the earth about the coming of Christ Jesus. And this was perhaps one of the last bodily tenements of hell upon earth. As far as we know men have ever since been mercifully delivered from this awful and mysterious servitude to fallen spirits; and we are encouraged by all the glorious developments of the plan of salvation, all the principles of Almighty mercy, to look for that day when Satan shall forever cease to enslave not only our bodies but our souls, and every influence of his power be shut up in the caverns of the second death.

* Flattering Philip.

THE BIBLE IN THE MEMORY.

An Irish child being commanded by the priest, a short time ago, to burn his Bible, reluctlantly complied; but at the same time said, "I thank God that you can't take from me the twenty chapters that I have in my mind."

From the Boston Recorder & Telegraph.

GREAT REVIVAL IN 1740.

In addition to the general sketch of this work given in our last, some particulars may not be uninteresting.—The Rev. George Whitefield, a pious young clergyman of the Church of England, who had preached in some of the southern colonies in 1738, and afterwards in various parts of England and Scotland, came over to America a second time, towards the close of 1739.

On landing at Philadelphia, he was invited to preach in all churches, and people of all denominations flocked in crowds to hear him. After preaching a few days in Philadelphia, he made a visit, upon the invitation of a certain gentleman, to New-York, and preached eight times in that place with great applause and effect. Thence he returned to Philadelphia, preaching on the way both going and returning.—He preached at Elizabethtown, Maidenhead, Abington, Neshamini, Burlington, and New-Brunswick, in New-Jersey, to some thousands of people.—There had been a considerable awakening in that part of the country before his arrival, by the instrumentality of Messrs. William and Gilbert Tennant, Blair, Rowland, and a Mr Frelinghuysen, a young Dutch minister. He was met on his way by old Mr. Tennant, as well as his sons, and had the honor and pleasure of a visit from the Rev. Mr. Dickinson, President of the College. From Philadelphia he went to Georgia by land, preaching on the way as he proceeded. Numbers followed, some twenty and some even sixty miles, from Philadelphia. He preached at Chester, Wilmington, Newcastle, and Whitely Creek. At the last of these places it was computed that his congregation consisted of not less than ten thousand hearers.

He preached also, in various places in Maryland, in Virginia, and North Carolina. He had an interview with the Governors of Maryland, and of Virginia, as he passed those colonies, both of whom treated him with much civility. When he came to Charleston in South Carolina, he preached there three times; the people seemed almost universally impressed, and his preaching appeared not to be in vain.

The following account was published respecting him at Charleston, in South-Carolina, by a pious minister there, who had been favoured with the best advantages to know him.—Speaking of the doctrines which he preached, he says, "All these doctrines now mentioned are primitive, protestant, puritanic ones, such as our good fathers, conformists and dissenters, have filled their writings with; and as Dr. Watts has well observed, "they fill heaven apace, for God is with them." Speaking of his praying and preaching, he says, "Though his prayers in this pulpit were all extempore, yet how copious, how ardent, with what compass of thought! The spirit of grace and supplication seemed to be poured upon him in plenty, and to kindle and animate his devotions. He appeared to me, in all his discourses, very deeply impressed in his own heart. How did that burn and boil within him, when he spake of the things which he had prepared concerning the king! In what a flaming light did he set our eternity before us! How earnestly did he press CHRIST upon us! How did he move our passions with the constraining love of such a Redeemer! The awe, the silence, the attention which sat upon the face of so great an audience, was an argument how he could reign over all their powers. So charmed were people with his manner of address, that they shut up their shops, forgot their secular business, and laid aside their schemes for the world; and the oftener he

preached, the keener edge he seemed to put upon their desires of hearing him again. How awfully, with what thunder and sound, did he discharge the artillery of heaven upon us! And yet, how could he soften and melt even a soldier of Ulysses, with the love and mercy of God! How close and strong were his applications to conscience; mingling light and heat, pointing the arrows of the Almighty to the hearts of sinners, while he poured in balm upon the wounds of the contrite, and made the broken bones to rejoice! Eternal themes, the solemnities of our holy religion, were all alive upon his tongue. He appears to me to be a man full of the Holy Ghost and of faith."

On the spreading abroad of these reports, those eminent men, Dr. Coleman, and Mr. Cooper of Boston, sent letters to Mr. Whitefield, with pressing invitations that he would visit New-England. Mr Whitfield, touched with a curiosity to see the descendants of the good old Puritans, and their seats of learning, and hoping that he might make some further collections for the orphan house, accepted their invitation He embarked at Charleston for New England, about the last of August, 1740, and arrived at Rhode Island on the Lord's day, September 14th. Here a number of principal gentlemen soon waited on him. Among them was the venerable Mr. Clap, an aged minister of the first congregational church in the town. Mr. Whitefield was greatly delighted in him and imagined he saw in him, what manner of men the old Puritans, who planted New-England, were. He preached there three days, twice a day, to deeply affected auditories.—He then departed for Boston, where he arrived on Thursday evening. He was met on the road by the Governor's son, several of the clergy, and other gentlemen of principal character, who conducted him into the city.

He preached the next day for Dr. Colman and Mr. Cooper, and then at Dr. Sewall's and Mr. Prince's, and at the other meetings in rotation, but his assemblies were so large that the most capacious houses could not contain them. he often preached on the common. On the Lord's day he preached for Dr. Colman. Ministers and people were deeply affected. Dr. Colman observed, "it was the happiest day he ever saw." He preached also at Cambridge, Marblehead, Ipswich, Newbury, Hampton, York, Portsmouth, Salem, and Maltlen, to numerous congretions. In about a week he preached sixteen times and rode an hundred and seventy miles. He returned to Boston on the 9th of October. Here the number of his hearers was exceedingly increased. It was supposed that his hearers, at his last sermon, when he took leave of the town, were not less than twenty thousand.

The revival which had been in Connecticut and various other places in the country, had not reached Boston, until after Mr. Whitefield's arrival.—The ministers of the town, had appointed lectures, and taken much pains to call up the attention of the people to the vast concerns of eternity, but they were unsuccessful; the lectures were so thinly attended that they were greatly discouraged. Mr. Whitefield took notice of it, and pressed the people to reform, and through his instrumentality, there was a remarkable alteration. The congregations became full and solemn, and the people flowed unto tne house of the Lord.

The people now wanted to hear more preaching than was common.—In consideration of this, public notice was given, that there would be a lecture on the Tuesday evening, weekly. It was the first stated evening lecture ever appointed in that part of New-England. When the evening came, the house appeared no less crowded

than if Mr. Whitefield had been there.

This was the beginning of the most extraordinary revival of religion ever experienced in Boston, or in that part of New England. The religious concern continued and increased all winter. Hundreds of people flocked to their ministers for instruction and comfort under spiritual troubles. Never had they experienced any thing to be compared with it.

LETTERS ON EARLY RISING, *by A C. Buckland; reprinted from the fifth London Edition; Boston, 12mo. pp 237.*

'Let me inquire, what have been your feelings, when peculiar circumstances of business, or other sufficiently strong inducements, have led you to rise earlier than usual? Have you not been surprised at your past insensibility, which could suffer you to lose so much valuable time? Have you not despised yourself for having yielded to what is generally called an *indulgence*, but which you have found to be a complete obstacle to the most exquisite of all indulgences? Have you not, in spite of your recollections of past habits, experienced something like a sentiment of contempt for those who were still immured in sleep, instead of exerting the faculties nature had bestowed on them?—who were "tossed in a sea of dreams," instead of employing their judgments at a time when they were most capable of exercise? Have you not felt the force of the poet's remark,

"'Tis brave to wake, lethargic souls among,
To rise, surrounded by a sinking throng:"

and, in all the pride of your self-complacent superiority, pitied from your heart the slaves of sloth, who were too abject even to desire their emancipation from its tyranny?'

The following considerations are addressed to the mistress of a family.

'The activity of mind and body that is felt in the morning, would render your occupations much less irksome than they must often prove at a later period. Those employments which succeeded would be conducted better, for however trifling some of them appear, if they are worth doing at all, they are worth doing well. You would set an example to your servants and domestics, which would produce an effect that an entreaty or command could never have obtained. Surely no servant will lie in bed when she knows that her mistress is up and active. A principle of shame must operate with all its force, and render her incapable of self-indulgence, when she is receiving such a pointed practical reproof. You would provide for the casualties of the day: unexpected hinderances would not disarrange your plans; unlooked for interruptions would still leave you much time upon hand. And one great advantage would be the result. The surplus hours (ah! surplus hours!! my dear madam, for I must believe that you have affixed a a few mental marks of exclamation after these words, would afford an opportunity for intellectual improvement. Your favourite authors would again be read. The pursuits of your earlier years, before the cares of a family and the anxieties of a mother were known, would again be indulged in; and thus would render yourself even still better qualified than at present for your habitual and delightful employment.—the instruction of your children.'

'If you were to talk to them of shortening their existence, by blotting out a certain number of years, or even of months, they would shudder at the thought, and be alarmed at the suggestion.'

'Tell your youthful charge that the

shore which surrounds their native land, and which has resisted for ages the rude attacks of the boisterous ocean, is composed of grains of sand; that the cable which prevents the floating bulwarks of their country from dashing against the rocks that threaten them, consists of single fibres of flax; that the lucid path which circumscribes the heavens, is produced by an assemblage of countless stars; that the largest numbers are formed of units; and that the lengthened space of succeeding ages, which extends from the morning of creation to the present hour, is made up of single moments;—they will thus become real economists of their time; you will render them avaricious, where avarice is no sin; you will make them parsimonious, where parsimony is a virtue. Teach them to calculate for themselves. Let them find the sum in hours, to which a minute daily gained will amount. Let their computations prove to them, "that the difference between rising at five and seven o'clock in the morning for the space of forty years, supposing a person to go to bed at the same hour of the night, is nearly equivalent to the addition of ten years to his life:"—and then reverse the question. Propose to them, that instead of gaining ten years, the same period be expunged: that it be given up to sleep and inaction: and you will convince them by the simplest rules of arithmetic, what a treasure may be acquired, and what a loss may be sustained.'

For the benefit of students we quote the following anecdotes of distinguished scholars.

'Bishop Burnet, the author of "The History of his own Times," was an habitual early riser. While he was at College, his father used to arouse him to his studies every morning at four o'clock, and he continued the practice during the remainder of his life. It is to this habit we are indebted for nearly the whole of the valuable works of Dr. Doddrige; who, notwithstanding his various labours, both as a minister and a tutor, has left us many proofs of his talents as an author. Bishop Jewell regularly rose to study at four Sir. Thomas Moore usually rose at the same early hour, and yet he remarks in his preface to the Utopia, that he had completed that work by stealing time from his sleep and his meals; and he appeared to be so well satisfied of the excellence of the habit, that he represents the Utopians as attending public lectures every morning before day-break.

'Endeavour to impress your mind every night before you go to sleep, with the necessity of rising early on the following morning. Take a cursory review of all the arguments which have been advanced in favour of the practice; of the happy effects whice it produces; and the pernicious consequences which result from a contrary line of conduct. Think on the value of the smallest portion of time, the regret occasioned by a recollection of its loss, and the satisfaction experienced by reflections on its improvement:—how consoling the retrospect of minutes won! how sad the remembrance of moments thrown away! Anticipate the feelings of a death-bed recurrence to the years that are past; divest yourself of the carelessness of health and security; and realize the views of one who is awakened by the pangs of dissolution, and the prospects of eternity; recall the solemn fact to your mind, that time is a talent, of which you must render an exact account, and determine to spend it now, as you would then wish it had been spent. Look back upon the countless hours already lost, and though you cannot redeem them, prove that you are not impenitent, by the economical use of those which remain; and accustom yourself to meditate on the probality of your suddenly exchang-

ing mispent time, for an eternity which will not be too long to lament its profusion. It is by reflections such as these, that the incitement will continue, and you will soon establish such a regular custom of early rising, that the practice will eventually become habitual, without the necessity of recalling the reasons which led to it.'

Extract from an address before the American Tract Society, by the

Rev. Mr. Summerfield.—Hume predicted the downfall of Christianity in the 19th century. Nay, he declared that he already saw evidences that its ruin was approaching. It was not the twilight, however, but as it were the dawning light of Christianity which he saw; for with the commencement of the nineteenth century the British and Foreign Bible Society and the Religious Tract Society of London were brought forth. Voltaire too, with impotent rage, assailed Christianity, and boasted that although it took twelve men to plant it, his single arm should root it out. In that day and country, it was customary to sneer at Christians. And among the French nobility, it was an old saying, "We'll leave the poor to the clergy." Bless God for the legacy. The poor we have always with us. Tom Paine boasted that he had cut down every tree in Paradise. There was one tree he did not cut down, and that was the *tree of life*. Would that he had reached forth his hand and taken its fruit. It is a wonderful dispensation of Providence, that Voltaire's press—that very press that scattered his baneful tracts, so that, like the frogs in Egypt, they were found in their houses, their kneading troughs, and their ovens—is now actively employed, at Geneva, in printing the Holy Scriptures. In the very chamber, too, where Hume uttered his evil prophecy, the first Committee assembled for forming the Edinburgh Bible Society. One of the converts of Carlisle, who sent that wretch a donation in prison, as he said, to compliment him for having delivered him from his ridiculous fears of hell, and his fantasical hopes of heaven, lately died in the most horrible agony, exclaiming, "*I am lost!*"

In all the Anniversaries of Benevolent Institutions which I have attended, on the Continent of Europe, in Great Britain, the Canadas, and the United States, I have never been conscious of such a spirit of Christian love, inspiring the hearts of all, as on the present occasion. To this token of the divine approbation many have manifested their respect by their tears. For myself, again and again, I could not refrain from weeping. The room affords a delightful spectacle. In the union of different sects of Christians, there is a semblance of that love which is so beautiful in the Christian character. It is a love which we can even see as it were beaming from the face, looking out at the eyes, breathing from the lips, and distilling from the hands, thus creating an atmosphere which angels come down to inhale, and in which God himself delights to dwell; for he that dwelleth in love, dwelleth in God, and God in him!

HOW CHRISTIANS OUGHT TO SPEAK OF THEMSELVES AND OTHERS.

Matthew slightly records his own conversion, and in modest terms, "he arose and followed Jesus;" but Luke generously adds, (chap. v.) "*he left all* and followed him." [Matthew and Levi are the same person.]

Luke relates only the hospitality of Matthew; and Matthew describes only the sinners which made up his society, previous to his conversion.

The soul that has heard and obeyed the Saviour's call will not speak lightly of its own sin, nor delight in dwelling upon the sins of others.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, OCTOBER 26, 1825.

NOTICE.

In consequence of arrangements recently made, the WESTERN LUMINARY will hereafter be conducted by

JOHN BRECKINRIDGE.

The Obituary of CARTER H. HARRISON came to hand too late for this day's paper. It shall appear in our next.

The Synod of Kentucky, at its late sessions, appointed the 3d Thursday of November to be kept as a day of thanksgiving, humiliation, and prayer, by all the Churches under its care.

From Simond's Switzerland.

I shall here give some of the most authentic and interesting circumstances of the fall of the Rossberg, taken from the narrative published at the time by Dr. Zay, of Art, an eye-witness.

The Summer of 1806 had been very rainy, and on the 1st and 2d of September it rained incessantly New crevices were observed in the flank of the mountain, a sort of cracking noise was heard internally, stones started out of the ground, detached fragments of rocks rolled down the mountain; at two o'clock in the afternoon on the 2d of September, a large rock became loose, and in falling raised a cloud of black dust. Toward the lower part of the mountain, the ground seemed pressed down from above, and when a stick or a spade was driven in, it moved of itself. A man who had been digging in his garden, ran away from fright at these extraordinary appearances; soon a fissure, larger than all the others, was observed; insensibly it increased; springs of water ceased all at once to flow; the pinetrees of the forest absolutely reeled; birds flew away screaming. A few minutes before five o'clock, the symptoms of some mighty catastrophe became still stronger; the whole surface of the mountain seemed to glide down, but so slowly, as to afford time to the inhabitants to go away.

An inhabitant, being alarmed, took two of his children and ran away with them, calling to his wife to follow with the third; but she went in for another, who still remained, (Marianne, aged five;) just then Francisca Ulrich, their servant, was crossing, the room, with this Marianne, whom she held by the hand, and saw her mistress; at that instant, as Francisca afterwards said, "the house appeared to be torn from its foundation (it was of wood,) and spun round and round like a tetotum; I was sometimes on my head, sometimes on my feet, in total darkness, and violently separated from the child"—when the motion stopped, she found herself jammed in on all sides, with her head downwards, much bruised, and in extreme pain. She supposed she was buried alive at a great depth; with much difficulty she disengaged her right hand, and wiped the blood from her eyes. Presently she heard the faint moans of Marianne, and called to her by her name; the child answered that she was on her back among stones and bushes, which held her fast, but that her hands were free, and that she saw the light, and even something green; she asked whether people would not soon come to take them out; Francisca answered that it was the day of judgment, and that no one was left to help them, but that they would be released by death, and

be happy in heaven; they prayed together; at last Francisca's ear was struck by the sound of a bell, which she knew to be that of Steinenberg; then seven o'clock struck in another village, and she began to hope there were still living beings, and endeavoured to comfort the child; the poor little girl was at first clamorous for her supper, but her cries soon became fainter, and at last quite died away. Francisca, still with her head downwards, and surrounded with damp earth, experienced a sense of cold in her feet almost insupportable; after prodigious efforts, she succeeded in disengaging her legs, and thinks this saved her life. Many hours had passed in this situation, when she again heard the voice of Marianne, who had been asleep, and now renewed her lamentations. In the mean time the unfortunate father, who, with much difficulty, had saved himself and two children, wandered about till daylight, when he came among the ruins to look for the rest of his family; he soon discovered his wife, by a foot which appeared above ground; she was dead with a child in her arms—his cries, and the noise he made in digging, were heard by Marianne, who called out. She was extricated with a broken thigh, and saying that Francisca was not far off, a farther search led to her release also, but in such a state, that her life was despaired of; she was blind for some days, and remained subject to convulsive fits of terror. It appeared that the house, or themselves at least, had been carried down about one thousand five hundred feet from where it stood before. In another place a child two years old was was found unhurt, lying on its straw mattrass upon the mud, without any vestige of the house from which he had been separated.

The following paragraph is copied from the Winchester Republican. It speaks with confidence, and we hope it may prove to be correct. *N. Gaz*

Georgia.—We have good authority for saying that the Georgia differences will be adjusted without the interference of Congress. For the present, Georgia will be content with the land of those Creeks who were knowingly parties to the Treaty, and a compromise with the others will be left to future arrangement. Our information comes from the highest sources at Washington, and may be relied on.

The number of the North American Review, which has just appeared, contains the following literary notice.

"*Sketches of the Kingdom of Algiers*, comprising a Geographical, Historical, and Political account of that country. By William Shaler, Consul General of the United States at Algiers.

"The manuscript of this work has arrived in this country, and will, as we learn, be immediately put to press.—From the interesting nature of the subject, from the well known talents and qualifications of the author, and from the circumstance of his having resided ten years in the country he describes, high anticipations might justly be entertained of the value of his performance. After having perused the manu-cript with care, we do not hesitate to say, that such anticipations will be fully realized."

Project for a Literary Asylum.—M. Legendre, member of the Academy of Sciences, has published an "Essay on a proposed literary compact between learned men throughout the world."—It is mentioned in this work, that two celebrated Americans, Joel Barlow and Robert Fulton, formerly digested and proposed a plan of a "Literary Asylum." The object was to give mutual aid and succour at some appointed place, to the learned of all countries, who might become the victims of tyranny and injustice. The

design of the present work is to direct the attention the republic of letters to this subject.

NEW-YORK, Oct 8.

The U. S. ship Cyane, John Orde Creighton, Esq commander, arrived at this port yesterday from the Mediterranean. We are indebted to captain Creighton for the following particulars of her passage home:—"The Cyane sailed from Gibraltar on the 13th July last, called at the island of Teneriffe, where she was detained a fortnight on public service, and sailed again on the 3d of August; made St. Antonio, one of the Cape de Verds, on the 10th, then proceeded to the coast of Africa, and arrived at Cape Messurado on the 22d of August, where she only remained one day. The Colony was found in a most prosperous and healthy condition, and the intercourse with the natives was on the most friendly footing.

Another expedition, as strong as the first was preparing in Egypt to act against the Greeks. It was supposed most of the Egyptian fleet had gone to bring it.

A conspiracy has been discovered at Napoli, headed by a Turk, attired in the European costume, who professed great interests in the cause of the Greeks. He raised troops, and had in his corps thirteen other Turks. Their plan was to spike the cannon at Napoli as the Turks advanced. After being put to the torture, the traitor made a full confession, and was burnt alive.

[*N. Y. Com. Adv.*

LONDON, Aug. 26.

Our information from the continent received this day, throws but little light on the subject of the affairs of Greece. The capture of Ibrahim Pacha continues to be asserted, but confirmation of the fact is wanted.

Other reports state, the Arabs are overrunning Arcadia, with fire and sword—that the Turkish ships have entered the Gulf of Patras, and obliged the small Greek ships to take refuge in the Gulf of Corinth—and that Red-Schid Pacha was about to re-enter Etolia, and again lay siege to Missolonghi.

COMMERCIAL PROSPECTS IN OHIO.

Some idea of the importance of the Ohio canal, as the continuation of the one which passes through our own state, may be formed from the following extract of a letter from a merchant in the interior of Ohio, to a gentleman of Northampton:

"Wheat may be purchased here for 25 cents a bushel, and corn will not be higher than 12 1-2 cents, and oats 10 cents. I would not exchange a pound of young hyson tea for less than twelve bushels of corn or six bushels of wheat. At Painsville, near lake Erie, wheat is worth 50 cents per bushel."

The completion of the canal will necessarily occasion a considerable advance in the price of produce and render almost every species of merchandize cheaper.—*West. Rec. N. Y.*

Cause of the Coloured Population.—It is stated in the Springfield Journal that the subject of the colonization of the blacks is to be presented to the consideration of the next Congress, and that one of the leading members of the New England delegation has pledged himself to support a distinguished and influential southern member, in advocating the adoption of national measures for the accomplishment of the same end.

Amount of Coloured Population.—According to the last census, the black people in the United States amount to 1,969,000—233,400 of whom are free, and the residue are slaves.

Within a few months, more than one hundred persons have arrived at New

Orleans from Havana on their way to Mexico, to settle as permanent residents of that republic, and it is thought that a greater number of emigrants from the island of Cuba have reached Mexico by other routes.—*Nat. Gaz.*

The Newark Centinel states that about 700 men are employed at this time in excavating the Morris Canal; 30 miles of the canal are put on contract, 20 of which are on the western and ten on the eastern side of the summit level. Several detached sections of the canal have already been completed.

Preparations are in great forwardness to test the practicability of inclined plains as a substitute for locks.

Of the Delaware and Raritan Canal, we hear nothing from the Commissioners. The survey we understand is proceeding.

MOHAWK METHODIST MISSION.

A letter from the Rev. Wm Case, to the editor of the Methodist Magazine, says: "The Indian Mission is beyond all calculation prosperous. It is contemplated that four schools must go into operation this fall, if the means can be obtained. Our influence with the Indians, with the popularity of the school, is daily increasing. They are almost every where offering their children for instruction."

UNION MISSION.

MAD BUFFALO AND LITTLE EAGLE.

May 31st.—This day brother Vaill was present at an Indian council, held at Cantonment Gibson. Mad Buffalo, who returned a few weeks since with Little Eagle, from Little Rock—exhibited his pardon, signed at Washington, by John Quincy Adams, Pres. U. S. on the 7th of March last. The Buffalo appears quite happy; says he shall never more molest the whites, and thinks that now, a mutual friendship exists between him and them; and he is said to give his people good counsel. We feel thankful for his release and return, supposing that by this course, more good will be done to the nation, than by his having been sacrificed. The Indians are indeed ignorant; and the deed for which the Buffalo was tried and condemned, admitted of many palliations. May the Lord overrule the whole of this affair for the good of the nation—for his own glory.

SUCCESS OF MISSIONS.

Extract from an address by the Rev. Mr. Edwards, of Andover.

We are permitted to witness success—and success so glorious that it has already been celebrated with ecstacy of joy, by every being in the universe that has heard of it, and rejoiceth over him that repenteth.

It is but a few years since the present system of missionary efforts began. Many who are now present, can remember the first missionary meeting—the first monthly concert—and the first contribution, in the present system of efforts, to send the gospel to the heathen.

Now you may witness, on the first Monday of every month, members of thousands of churches, in countries which extend half round the globe, assembled at the throne of mercy, having agreed together touching the thing that they should ask, and uniting in supplicating that it should be done for them. And He who hath said, "Ask, and it shall be given," is manifesting his faithfulness.

Even now, almost at the very commencement of their asking, attending it with correspondent efforts, you may witness, set up in heathen countries, more than forty printing presses—all manned, and in vigorous operation, furnishing Bibles, school-books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

You may see more than 250 mission-

ary stations; at most of which are regularly organized Christian churches, containing, in the whole, many thousands of hopeful converts from the darkness of pagan idolatry.

On distant shores, where, 40 years ago, the name of Jesus was not known, I can show you, every sabbath, numerous congregations, averaging more than one thousand souls each, all bowing before Jehovah, and rendering united thanks for his "unspeakable gift."

Is not here encouragement to go forward, to persevere with increasing diligence to the end? And is there not encouragement enough to persuade every individual to do this?

If not, I can show you 3,000 pupils in missionary schools among our North American Indians; 3,000 in the Sandwich Islands; and 12,000 in islands farther south. I can show you 3,000 in West Africa; 50,000 in the East Indies, and not a small number in the West Indies. Among them are thousands of females, of whom Paganism has said, and repeated the lie a thousand times, that for them to learn to read is impossible, because they have no souls.

Here then, are thousands of persons who are to be mothers, and tens of thousands who are to be fathers, in a course of Christian instruction; 450 ministers of the gospel, more than 50 of whom were born in Pagan lands, now proclaiming the unsearchable riches of Christ; 250 missionary stations, at most of which are Christian churches; and tens of thousands who have renounced their idolatry, and acknowledged Jehovah as the only and true God.

And what has been done? What sacrifices have been made, by the inhabitants of Christendom, to produce this mighty change? Have farmers generally given their farms, and merchants their merchandize, to replenish the treasury of the Lord? No. Have men generally given their income, above the needful expenses of their families? No. Have they given half or even one tenth part? No. What have they done? If all that has been done to send the gospel to the heathen, should be averaged upon the individuals in Christendom, it would amount to about one half cent in a year.

SUNDAY SCHOOL IN PALESTINE.

The Rev. Mr Goodell, in a recent letter dated at Beyroot, states, that during the last six months, the missionaries have had a school of about 80 scholars for Arab boys, and on the 16th of January 1825, they opened a Sabbath School.

Mr Bird gives daily instruction in Italian, to an interesting class of Arab boys; and Mr Bird has taken into his family a little boy and girl, who learn very well. The people around them, says Mr B. are extremely wicked, ignorant, and superstitious.

SCHOOLS IN CEYLON.

For the last four years the Wesleyan Methodists have had 4000 children under the influence of religious instruction every day, and in the course of that time more than 10,000 youth thus educated, have been sent forth into society. They have about 60 regularly organized congregations among these heathen, and many of the youth have been hopefully converted to God.

PRIZE ESSAYS.

The Committee of Publication offer a premium of *Fifteen Dollars* to the person who shall write the best essay, or series of essays, "*On the nature and design of Sabbath Schools, the persons who ought to attend as pupils, and those who ought to attend as teachers:*" also, a premium of *Fifteen Dollars* to the person who shall write the best essay, or series of essays, "*On the qualifications and duties of Superintendants and Teachers, the best means of acquiring these qualifications, and the best means of securing activity and perseverance in the*

discharge of these duties." Particular regard, in deciding on the merits of the essays, is to be paid, not only to the ability with which the subjects are discussed, but to the adaptedness of the suggestions to the existing state of Sabbath School instruction in the different parts of *this country*.

The communications (post-paid) must be sent to the Editor of this Magazine, on or before the first day of January next. Each writer is requested to mark his communication, and place a corresponding mark on the sealed paper containing his name; no paper containing the name will be opened but those of the writers of the successful essays. The other communications will be disposed of agreeably to the request of the writers.

[*Am. Sun. Sch. Mag.*

From the Pittsburgh Recorder.

PROGRESS OF RELIGION.

We are informed that the sacrament of the Lord's supper was administered on the 4th inst. at Centreville, Columbiana county, Ohio. The weather was favourable, and the meeting was interesting and solemn. Since January last, great attention has been paid to the hearing of the word, praying societies, &c. Nine adults were baptised on Saturday. Thirty-five, on examination, were admitted to the communion of the church; and from twenty-five to thirty more are said to be seeking the blessings of the kingdom of God. The Presbyterian congregation of Centreville was organized three years ago. Rev. J. Robinson, pastor of Bethel and Bethsaida congregations, has been employed there only one sixth of his time in the performance of ministerial duty, since May 1824; and since the third Sabbath of September following, fifty-six have been added to the church. Within the last four years, two hundred and thirty-four have been added to the churches under Mr Robinson's care.

DONATIONS TO THE AMERICAN COLONIZATION SOCIETY.

The American Colonization Society acknowledges the receipt of $615 27 from the 22d of August to the 20th instant, from societies and individuals; and $147 08 from Mr. David Hale, Chairman of the Committee of Correspondence in Boston, being the amount of monies collected in the northern and eastern states on account of the Society.

Extract from the Speech of the Hon. JAMES KENT, *late Chancellor of New-York, before the American Bible Society, at its last Anniversary.*

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude, and to improve all the relations of social and domestic life.

It is well known that there exists a system of moral duties, which are considered to be of imperfect obligation, because they are not within the cognizance of human laws. Such, among others, are the duties of charity, benevolence, gratitude, the domestic affections, truth, fidelity and the love of our neighbour. These are necessarily left, by human lawgivers, in a great degree, to the government of conscience. But the Bible takes notice of all such duties. It most pointedly condemns every species of cruelty, unkindness, uncharitableness, selfishness and hardness of heart, and it comes in aid of the civil law by the universality and the precision of its commands, and by the energy and the severity of its denunciations.

Human laws labour under many other great imperfections. They extend to external actions only. They

cannot reach that catalogue of secrect crimes which are committed without any witness, save the all seeing eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.

The institution of Bible Societies upon a large and liberal plan, and free from the influence of political and sectarian policy, may therefore be justly regarded as noble and munificent foundations of charity, of which the history of the world prior to the present age had not afforded any adequate example.

Auburn Thological Seminary.—From a late report of the Trustees of this Institution it appears that its interests are advancing. There has been an increase of funds the past year The Committee observe, that the Professorship of Ecclesiastical History and Church government is fully endowed; that the salary voted to the Professorship of Christian Theology is about $200 less than the annual proceeds of the endowment—and that an amount somewhat exceeding $5,000 is necessary to complete the endowment of the Professorship of Biblical Criticism — Several subscriptions of $500 each have lately been obtained, to supply the deficiency, payable on the condition that ten responsible subscribers, to the amount of $500 each shall be obtained within six months from the 11th of April last. There are now three scholarships. Forty seven students were connected with the Seminary, the last year. Fifteen rooms, during the same period, were finished and furnished in the Seminary edifice, by different individuals and Societies. Twelve rooms had been previously finished and furnished in the same manner. *Chris. Mir.*

AFRICAN CHURCHES.

Two Ecclesiastical Societies of coloured people are about to be formed in the town, of New Haven, Ct. One is to be a Protestant Episcopal Society, and the other, under the name of the Union Society, is to embrace the Congregationalits, and a few of other sects not Episcopal. The old Methodist house of worship is to be occupied by the latter, and for the former a place yet remains to be provided. *Rec. & Tel.*

RELIGION.

Religion can never be overthrown. I wonder that Infidels, as mere philosophers, did not see the hopeless task in which they were engaged. So long as man is miserable, so long as he is guilty, and so long as there is a suspicion in his mind that his misery is the result of his guilt, so long religion must stand. It is vain to reason here, the mind is borne away by a torrent of sensation The efforts of infidels to disprove revelation, and the efforts of stoics to deny the existence of pain, are very similar. Nature rebels at every step they take. *Chr. Spec.*

ANECDOTE.

One day, says an esteemed correspondent, as I was crossing a meadow, I met an old man, a Roman Catholic, and entering into conversation with him on the subject of religion, I said to him, "Why do your priests say their prayers in Latin?" The poor man replied with considerable warmth, "Why, to be sure, the devil don't understand the Latin tongue." Well, I thought, here is a mystery explained in a few words. Here is an importance attached to the Latin tongue which I never knew before. Here the devil is beat outright. Who would not study the Latin tongue?

POETRY.

From the Christian Spectator.

"*When he shall come to be glorified in his Saints and admired in all them that believe.*"—2 Thes i 10.

On earth He dwelt in sorrow's garb,
And bow'd to shame that sacred head.
While Rome's young Eagle proudly soar'd
O'er prostrate nations far outspread.

And now to Zion's hill she turns,
Where God's own people bend the knee;
With stern contempt, to death she gives
That suffering Man of Galilee.

And thus, in every age, they scorn
His followers humble, meek, resign'd;
While Arts and Arms, and Learning's toils,
To rapture wake th' aspiring mind.

Yet shall it come, the appointed day.
When those brief glories shared—and *gone*,
In truth's clear light these souls shall stand,
In countless millions round the throne.

That living throne, before whose blaze
The strongest spirit shrinks and faints;
There shall they see Him glorious sit,
But glorious chiefly in his Saints.

There, as the angelic armies crowd,
With awe around the Crucified,
In loudest notes of praise they speak,
The grace that spared, the love that died.

And there, as all the toils of earth,
The miracles of ancient Art,
Whose snow-white temples, columns proud,
And breathing statues thrill the heart;

All that our earliest years adored,
Athena's pride, the word's despair;
The page where deathless Genuis spoke,
Or Learning pour'd her treasures rare;

The spot where patriot Valour died
And triumph'd 'neath the tyrant's stroke;
The halls where, waked in stern debate,
Indignant Freedom's thunder broke;

When these, and all that earth adorns,
At that dread inquest shall appear,
Calmly before the throne shall stand,
The *Few* despised, forgotton here.

Their silent prayer for other's woe,
Their spirit struggling with the load
Of inward sin—submission meek,
That smiled through tears and kiss'd the rod;

Love's ardent gaze, attemper'd sweet
By awe and self-abasement low;
The heaving bosom's load of grief,
And joys which God alone can know—

As thus they stand, by grace prepared
For all that boundless love design'd,
Earth's brightest glories fade, before
These finished Temples of the Mind.

Yes! and when Earth itself shall fade,
And sink in the devouring flame,
Still brighter shall they shine, and bring
Fresh honour to the Saviour's name.

C. A. G.

From the Family Visitor.

THE WATERS OF MARAH.

While in this world of care and strife
We drink the bitter stream of life,
How oft thy hand in mercy brings.
The healing branch to sorrow's springs.

How oft when faint and sad we roam
Far from our dear and destined home,
Dost thou in pity point the way
And cheer us with thy heavenly ray.

When darker grows the troubled scene,
And sorrows darts are swift and keen;
When all the hopes of life are gone,
Thy comforts ever are our own.

If from thy side we wander forth
And mingle with the sons of earth,
Thy voice is heard with soothing sound,
To warn us from forbidden ground.

While Pilgrims in a foreign land
We feel thy own protecting hand,
And when our frames in dust shall lie
We'll meet thee in eternity.

NOTICE.

THE CHRISTIAN ALMANAC, for 1826, with calculations suited to the Western States, containing much useful religious matter, and highly recommended by several of our clergymen, may be had at the Store of Jacob Reinhard, on Main Street Louisville, and at the office of the Western Luminary, Lexington.

ALSO—*Dr. Cleland's Selection of Hymns* for sale at both the above places.